January 20
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be." BOOK OF MORMON, 1 NEPHI 13: 37.

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THE LORD'S BUILDERS*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

THERE IS NOTHING that I enjoy more, in the way of public gatherings, than the general conferences of the Church. The present occasion has for me a special, personal interest, in that it marks a distinct epoch in my life. Fifty years ago this very month, at the general conference in October, 1876, I was called upon my first mission, to preach and teach the Gospel of the Lord Jesus Christ. And I have been preaching and teaching it ever since, both by tongue and pen.

My field of labour, during the forepart of that mission, was the State of Pennsylvania, and at the city of Philadelphia a World's Fair was in progress, similar to that which is now being held there. It was the Centennial Exposition. The United States was a hundred years old, and the city of its birth was celebrating the event in befitting style.

It was about four o'clock on the morning of a bleak November day when I landed in the "City of Brotherly Love." I had sat up all night on the train from Chicago, not having sense enough to hire a sleeping berth—nor dollars enough, either—and as a result I felt somewhat "rocky." I had no sooner alighted upon the

*Address delivered at the third session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4, 1926.

platform than a dapper young fellow stepped up to me and said: "Where would you like to go?"

"To the North Pennsylvania Depot," was my reply—that being the point where I was to take a train for the northern part of the State. I had no desire to visit the Fair, not being in a sight-seeing mood, but only intent upon reaching my destination as soon as possible.

"Jump into my hack," said the young fellow, with the air of the spider to the fly, "and I'll take you where you want to go."

"How much will it cost?" I inquired.

"Three dollars."

"Three dollars for taking me from one depot to another?"

"It's several miles from here," he explained.

"Where is the street car?"

"Oh, there's no street car running at this hour."

At this juncture another fellow came forward, and with a look of "brotherly love" on his countenance repeated the question put to me by his pal: "Where did you say you would like to go?"

"To the North Pennsylvania Depot."

"Better go with the young man," he philanthropically (or Philadelphically) advised.

Still I hesitated, and was then offered a two-thirds discount.

But just at that moment I saw a policeman standing a few rods away, and remembering a word of counsel given me before leaving home, to the effect that I was not to trust every Tom, Dick and Harry who might offer to serve me, but apply for information to someone in uniform, I pushed past the two fellows who were bent upon fleecing me, and approaching the officer inquired:

"Where is the street car to the North Pennsylvania Depot?"

"Right around the corner, sir," said he. And sure enough, there it was. I got aboard, paid one dime, and saved two dollars and ninety cents by remembering and acting upon that word of wise counsel. Such was my introduction to the City of William Penn.

It is something of a coincidence, interesting to me if to no one else, that as I enter upon another half century of service—all of which I do not expect to spend in the United States, nor in any other place this side of the spirit world—another great Exposition, the Sesquicentennial, is in full blast at the famous old town.

THE DECLARATION OF INDEPENDENCE

One hundred and fifty years ago, on July 4, 1776, the representatives of the Thirteen United American Colonies, which up to that time had acknowledged allegiance to Great Britain, met in Philadelphia for the purpose of declaring those colonies free and independent. They put forth the immortal document known

and revered as the Declaration of Independence, the preface to the Constitution of the United States, which the Lord has declared in our day to have been established "by the hands of wise men" whom He "raised up unto this very purpose." The signers of the Declaration were fifty-six in number, and some of the sentiments to which they subscribed their names are as follow:

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. . . . The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world.

Then, after enumerating those acts of usurpation and tyranny, the Declaration closes thus:

We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare that these United Colonies are, and of right ought to be *free and independent States*; that they are absolved from all allegiance to the British crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved. . . . And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.

AN ACT OF HEROISM

These men were not Latter-day Saints—but they deserved to be. They did not bear the Priesthood, nor did they have the fulness of the Gospel, with the gifts and powers of the Holy Ghost. They were not members of the Church of Christ—they had no opportunity to be, for it was not then upon the earth. Yet there was something within them that made them willing to imperil their lives, not for personal profit, not for self-aggrandizement, but for freedom and justice and the rights of men.

Their act was heroic, thrilling. Even to read about it almost brings the tears to one's eyes. One of those men, after signing his name and laying down the pen, said: "Now we must hang together, or we shall hang separately." And this was no exaggeration. Had they failed, they would have been executed

as traitors and rebels. It was their success that saved them, and God gave them that success.

JEFFERSON AND ROUSSEAU

Thomas Jefferson was the author of the Declaration, though some of its phrases were current in that day—common property. Jefferson, heaven-inspired, breathed into them the breath of life and made them live forever. It was a glorious achievement.

"All men are created equal." This phrase is Rousseau's—he whose pen kindled the fierce fires of the French Revolution. It does not mean, of course, that all men are equal in intelligence and capacity, any more than they are equal in stature or in weight. But all have equal rights to life, to liberty, to the pursuit of happiness, and are entitled to equal opportunities for possession and promotion.

That is America's doctrine, and it is God's doctrine, too—yet to be emphasized when Zion's children, the pure in heart, become equal in temporal as in spiritual things, and are of one heart and mind, "every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God."

AMERICAN AND EUROPEAN IDEALS

Governments derive "their just powers from the consent of the governed." That also is God's doctrine—the doctrine of common consent, exemplified at every Church, stake or ward conference, where the names of the presiding authorities are regularly placed before the people, to see whether they will sustain them as their leaders and teachers. This they manifest by giving or withholding their consent.

Compare this doctrine with the notion once prevalent in European as in Oriental countries, that the king or hereditary ruler of a nation was the owner of that nation, the proprietor, not only of the land but of the people living upon it. They all belonged to him, and he might dispose of them as he saw fit, not being accountable to any human power for his actions. When a reigning princess married the monarch of another realm, all her dominions and all her subjects went with her as part of the bridal dowry.

Such was the case when the Netherlands, largely Protestant in religion, passed into the possession of the Catholic king of Spain, who forthwith undertook to convert his new subjects by force, using for that purpose his pillaging and slaughtering armies. The Stuart kings governed England as if it were their personal property, and the controversy that arose brought forth a Hampden and a Cromwell, and cost King Charles the First his head. He had "lost his head" a little while before. The German Kaiser habitually referred to his people as "my Prussians", and even in democratic England the king, according to the custom of

centuries, still speaks officially of "my armies", my navies", "my government."

A wonderful and startling change was wrought when men arose upon these western shores who dared to say and maintain: We, the people, are the true sovereigns. We choose our rulers, and they are our servants, not our masters, and are accountable to us for the manner in which they govern the commonwealth and administer the laws enacted by our representatives for the general welfare.

LINCOLN AND JOSEPH SMITH

That is the American idea, "government of the people, by the people, and for the people," as Lincoln expressed it in his famous Gettysburg speech.

And nothing proves more conclusively that Joseph Smith, God's prophet, was a real and true American, than his reply to one who inquired of him how he managed to govern a people made up of so many different nationalities, with all their varied languages, customs and traditions. Said the Prophet: "I teach them correct principles, and they govern themselves."

The United States is a republic in which the people are recognized as the one source of power. The Church of Christ is a theo-democracy in which God speaks and the people say "Amen." It is the Church of God and His people—the Church of Jesus Christ of Latter-day Saints.

GREAT MEN BUILD BETTER THAN THEY KNOW

Were I to say that the founders of this nation builded better than they knew, few if any would question the statement. But if, in addition to that, I should voice my conviction that this great government was established purposely to favour the coming forth of the Church of Christ in this dispensation—the dispensation of the fulness of times—many would deem my declaration presumptuous and even preposterous. Great movements are generally so regarded in the beginning.

It was "presumptuous" in Columbus to pit himself against the learned ignorance of his age, and proclaim the earth round, when public opinion held it to be square and flat or shaped like a cheese. But his "presumption" led to the discovery of the Western Hemisphere and the founding of the mightiest nation of modern times. It was "presumptuous" for the American colonies to declare their independence and array themselves against the militant might of the British Empire; but they succeeded, and their "presumption" was swallowed up in victory, amid the thunders of the world's applause. In like manner it may look presumptuous for a little handful of people, numbering only half a million all told, to claim that a nation originally of three millions and now of one hundred and ten millions was founded

for the express purpose of furthering their God-given mission of preparing the way before Messiah's second advent. But when the kingdom of heaven prevails, and Christ is reigning in person over a glorified planet, such a claim will not be considered presumptuous, preposterous, nor at all out of the way.

All great builders build better than they know. Some realize in part, but others not at all, that they are instruments of Deity, used for carving out His sublime and beneficent purposes.

ALEXANDER THE GREAT

Passing by the patriarchs, the prophets and the apostles of ancient times, all of whom helped to prepare the way for this last and greatest of the gospel dispensations; and dismissing with a word such characters as Nebuchadnezzar and Cyrus—the former referred to in sacred writ as the Lord's "servant", and the latter as His "anointed"—let us take as an example Alexander the Great.

When I was a child I was taught to sum up this great man's career by saying: "He conquered the world, but could not conquer himself, and died a drunkard at the early age of thirty-two." But, I have since learned that Alexander did something more, which is not often referred to—I don't know why, since it is quite as important as a dissertation on the wine cup and the evils of intemperance. Alexander's conquests carried the Greek language as far as the borders of India, and that is the language into which the New Testament was afterwards translated. Thus the Macedonian conqueror paved the way, not consciously, but as an instrument of Providence, for the subsequent promulgation of the Gospel. While building for himself an empire that was destined to perish with his passing, he helped to lay the foundations of the kingdom that shall stand forever.

Dean Farrar, in his *Life and Work of St. Paul*, says: "The immense field covered by the conquests of Alexander gave to the civilized world a unity of language, without which it would have been, humanly speaking, impossible for the earliest preachers to have made known the good tidings in every land which they traversed."

(*Continued on page 46*)

Who of us has not felt at times the spontaneous yearnings and aspirations incident to our deep inborn conviction of life beyond death? We may weaken these emotions by persistently ignoring them; we may effectively stifle them by rude force; we may render them dormant by the poisonous anodyne of false philosophy and the boastful pride of man's mis-called wisdom; but kill them we can not, for they were divinely implanted and are deathless.—J. E. T.

STATISTICAL REPORT OF THE BRITISH MISSION

FOR THE YEAR ENDING DECEMBER 31ST, 1926

Conferences	Missionaries Dec. 31, 1926					Local Priesthood					Members	Children under 8 years old	Total No. of Souls	Baptized	Excom'unicated	Died	Answered Calls While Tracting	Invitations In While Tracting	Gospel Conversations	Tracts Distributed	Pamphlets Distributed	Copies of the Book of Mormon Distributed	Other Books Distributed	Meetings Held by Missionaries	Total Hours Work
	Apostle	H. Priests	Seventies	Elders	Women	H. Priests	Elders	Priests	Teachers	Deacons															
Birmingham				11			19	23	7	38	487	75	649	29		5	30634	669	10007	95834	6767	144	283	412	38298
Bristol			2	7	1		4	5	1	4	98	29	141	9		2	17821	203	9249	59450	2086	77	92	352	27693
Free State				3			8	2		6	31	12	59			1	6396	3	2606	17250	210	8	22	267	9919
Hull			2	11			7	8	4	16	196	39	270	11		3	26515	421	11913	133752	7812	82	135	449	38922
Leeds				11			15	17	16	39	476	59	622	22	5	6	36331	532	14029	112971	16073	123	204	363	35380
Liverpool				11			8	26	9	40	504	48	635	26	1	2	16272	54	5984	92629	1157	36	77	423	39560
London		1		11	1	1	33	23	11	35	503	68	674	35		4	18494	95	6985	84493	2343	118	269	541	38867
Manchester				12			20	22	6	9	314	41	412	33		3	17862	589	9013	73657	3894	139	313	391	34215
Newcastle			2	9			15	26	13	40	427	95	616	17	1		15353	141	4289	66236	4485	55	145	553	34040
Norwich				9			5	9	3	6	124	25	172	9	1	4	20660	150	4652	58534	3736	60	115	211	27708
Nottingham				10			28	18	17	26	333	70	492	14		4	20082	106	6351	81240	2768	56	95	312	34199
Scottish			1	7			8	19	6	19	205	36	293	25		2	16789	239	4450	64519	3453	56	100	477	30243
Sheffield			3	6			15	18	7	28	286	34	388	9	1	6	16098	355	5436	68432	5838	91	75	210	29126
Ulster				4			4	4	1	7	99	19	134	3		4	15762	341	4279	49224	7556	51	52	199	15093
Welsh				8			7	7	1	5	89	13	122	4			22764	247	5343	77620	5037	40	90	160	24802
Liverpool Office	1			4	1																				
Totals	1	1	10	134	3	1	196	227	102	318	4172	663	5679	246	9	46	297833	4145	104586	1133841	73195	1136	2067	5320	458065

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 20, 1927

EDITORIAL

COMPARISONS AND CONTRASTS

THIS IS the season of annual reports, inventories, recapitulations, and statistical summaries involving both figures and facts.

All successful men or organisations conduct periodical examinations and reckonings, for thereby they learn wherein they have succeeded or failed, wholly or in part; in what phases they have fallen short and which have been overdone; wherein they have exercised prudence, sagacity and thrift, and in what ways they have been unwise, slow to grasp opportunity, or extravagant.

To ameliorate unfavourable conditions and to make even prosperity more prosperous, individuals and institutions alike must be acquainted with their assets and liabilities, credit and debit, and must be aware of their progression or retrogression, whichever the case may be. Ambition, in a measure, is unguided and apt to stray when no definite objective is in view.

Have you had your accounting and stocktaking yet? Have you chosen and established your objectives for 1927?

The Church of Jesus Christ of Latter-day Saints has a very efficient and comprehensive system of recording, collecting and compiling financial, statistical and historical data. Monthly, quarterly or annual reports are sent as required from the many divisions and subdivisions of the Church, and organizations therein, to general headquarters at Salt Lake City, Utah, where records comprising Church-wide data, totals and history are accurately kept and carefully preserved.

The Statistical Report of the British Mission for 1926 appears on page 39 in this issue of the *Star*. A careful study of the figures will reveal many interesting points; and comparison with the similar report of last year, which was published in the *Star* of April 1, 1926, will give further enlightenment as to general conditions and missionary work in the British Isles during the last twenty-four months.

AS TO MISSIONARY WORK

We learn of contrast through comparison. Some phases of missionary service progressed to such an extent during 1926 as to make outstanding contrast with those of the previous year. Favourable comparison is evident in almost all columns of statistics.

The year 1926 developed amongst the missionaries of the British Mission a stronger desire for earnest and zealous endeavour. From the beginning to the end of the year a great improvement in both quantity and quality characterized their work. Most of them pursued their callings with might, mind and strength, thus bringing increase, growth and development to the several component districts and to themselves. The desire to progress and achieve influenced the missionaries individually and as collective units. In many conferences slogans or mottoes were adopted, which served as effective incentives to effort, stimulators of friendly competition, and imbued missionaries and members alike throughout the Mission with a spirit of commendable emulation.

As to which conference in the Mission actually finished in the lead, it is difficult to determine. There are so many factors, conditions and circumstances to consider; even detailed statistics are sometimes inadequate.

The diligent labour performed in some districts last year will produce beneficial results seasons hence. One conference, perhaps, excelled in a particular way because the Traveling Elders made more or less of a specialty of that phase of their duty; another district may have reached the finishing post in a specific event strides in the lead, due to favourable local conditions and a smooth course over which to run the friendly race. Work, and much of it, made winners of some conferences on the Statistical Report, and material results placed others in the front ranks. For example: The Birmingham Elders had the largest total of invitations in while tracting, though Ulster, with a smaller missionary personnel than any other conference save Free State, made the best record per individual Elder in this column and in one or two others; Leeds led in gospel conversations and pamphlets distributed so far as aggregates denote; more tracts were circulated in the Hull Conference than in any other; 144 copies of the Book of Mormon were sold, loaned or given away in the Birmingham district, while Manchester followed a close second with 139, and led in the column of other books distributed; the greatest sum of hours work is claimed by the Liverpool Conference; the London district excelled as to baptisms. So you see, there are many victors and no vanquished.

One definite step forward in missionary labour, executed during the year so recently closed, on a scale unprecedented in Britain for many seasons, was the disseminating of the gospel seed in fertile country fields. The sowing done in rural parts during the spring, summer and early fall months was abundant and widespread. Time, the sunshine of the Spirit of the Lord, and yet further cultivation and nurturing by the tillers of God's garden, will produce, undoubtedly, a harvest of honest-hearted souls in the hamlets and vales of the countryside.

The glad tidings of the Gospel reached hundreds who had never

before heard of them. A goodly number of these accepted the message and have come into the Church; some are yet in a preparatory state of earnest inquiry; and others, who have not manifested active response, have nevertheless been warned of the judgments to come, counseled to repent, and admonished to observe and obey the principles and ordinances necessary to salvation.

The Traveling Elders and sister missionaries have not been alone or unassisted in their ministry. Resident members in many instances have caught the spirit of active service, and have devoted time, talent and means to the cause. We wish it understood that record of the good work done by the local members does not pass unnoticed at these headquarters; neither, we are sure, does such service pass unheeded before the Lord.

The following comparative figures are informative; these statistics do not include the staff at Mission headquarters:

	1925	1926	Increase	Decrease
Average number missionaries in field	151	145		6
Hours devoted to tracting	53,938	61,906	7,968	
Invitations in while tracting	2,968	4,145	1,177	
Total hours work of missionaries ...	499,331	458,065		41,266
Number of gospel conversations...	84,975	104,586	19,611	
Tracts distributed	1,305,007	1,133,841		171,166
Pamphlets distributed	38,685	73,195	34,510	
Copies of Book of Mormon distributed	917	1,136	219	
Meetings held by missionaries ...	6,595	5,320		1,275
Baptized	168	246	78	

By computation it is ascertained that the time devoted to tracting denotes an increase from a monthly average of 29.8 hours per missionary for 1925 to 35.6 hours during 1926—a worthy feature indeed.

The substantial addition to the number of invitations in while tracting probably has had definite bearing on the enlarged total of baptisms; for it has been well said that most of the converts to the Gospel of Jesus Christ in the mission field are made in the home.

The increase in the distribution of pamphlets is marked. This factor is bound to be of good effect, for it is psychologically true that the purchaser of one or more of these booklets of gospel truths treasures his investment more than he would value free literature. It should be understood, however, that no profit is made on any sale of literature by our missionaries. In fact, they lose the postage charges in most instances, and in many cases distribute the books and pamphlets at their personal monetary loss.

Too much effort cannot be put forth in circulating the Book of

Mormon. It is gratifying to note an increase in the distribution of this book during 1926. Bear in mind always that the Book of Mormon is "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." The most successful missionaries are those who have on their report blanks figures denoting the sale, giving away, or lending of copies of this scriptural record.

The increase that brings more joy than any other, of course, is that of the baptisms. In 1925 baptisms averaged 1.1 per missionary; during 1926 the average raised to 1.7.

Of the decreases, that of total hours work is the most serious, During 1925 an average of 3,306.8 hours work was performed by each missionary; this average figure dropped to 3,159 in 1926. Disturbing conditions incident to the strikes in Great Britain have tended to curtailment of missionary service in many districts. At the minimum of one shilling per hour for their work, the missionaries during 1926 would have drawn £22,903 in wages. Instead, they are devoting their time and energy freely, and traveling and living at their own sacrifice and expense.

The fact that more of our gatherings are being conducted by resident members who bear office in the Priesthood explains the decrease in the number of meetings held by the traveling ministry.

Missionary work in general was highly successful in 1926. Those who were responsible for this shall reap divine bounties eternally; for they who brings souls to salvation are blessed unto God.

GENERAL CONDITIONS

The British Mission as a whole is in a prosperous condition. The missionaries are loyal and devoted; brotherly love, cooperation, and a manifest willingness to obey gospel precepts, are evident among the resident members. Though the past year was one of labour trouble and financial stress and strain, voluntary paying of tithes and offerings was faithfully observed.

The auxiliaries of the Church in these Isles are functioning efficiently and effectively. Mutual Improvement Association work took new life during the past year; the Relief Society was operative in succouring the needy and alleviating the sufferings of the afflicted; the Sunday School made headway in its departmental instruction, in giving spiritual and educational uplift to young and old; bearers of the Priesthood are responding well to the added responsibilities that gradually are being placed upon them. Indeed, there is every reason to feel encouraged and optimistic over the record of the past twelve months cycle.

The year 1926 should be to all a source of stimulating satisfaction and thanksgiving. Let us now foster a resolute determination to achieve even greater things in the interest of the Lord and with His help during 1927.—JAMES K. KNUDSON.

CONFERENCE APPOINTMENTS

DATES of the Spring Conferences of the British Mission are as follows:

Liverpool...	Sunday, February	27, 1927.
Hull	,, March	6, ,,
Leeds	,, ,,	13, ,,
Manchester	,, ,,	20, ,,
Norwich	,, ,,	27, ,,
Birmingham	,, April	3, ,,
Sheffield	,, ,,	10, ,,
London	,, ,,	17, ,,
Welsh	,, ,,	24, ,,
Ulster	,, May	1, ,,
Nottingham	,, ,,	8, ,,
Free State	,, ,,	15, ,,
Bristol	,, ,,	22, ,,
Newcastle	,, ,,	29, ,,
Scottish	,, June	5, ,,

Conference Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Conferences should be informed and public notice be given.

Every Conference President is to prepare a written report showing the work done, changes in the missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings—in short, a comprehensive history of his district. This report is to be in form suitable for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the conference.

TRIED AND TRUE

PRESIDENT DEMOIVRE R. SKIDMORE

VIENNA CONFERENCE, GERMAN-AUSTRIAN MISSION

IN THE LATE FIFTIES a baby girl came into the world and was given the name of Anna. Anna spent her childhood days in her father's house in Wiese, Schlesien, Germany. They were the typically happy and hopeful days of youth. The years rolled by and the girl grew to womanhood. In the meantime her parents died, leaving her without any relatives in the world except her brother, who lived in Budapest, Hungary.

Eventually she married a fine young man, and they were blessed with two children. But her burden was to be a heavy one: the children became ill and died; not long afterward her husband

passed away, and she was left alone, puzzled as to what she should do.

She moved to Budapest to live with her brother, and had been there scarcely three weeks when, one afternoon, the news came to her that her brother had fallen from a painter's scaffold and was killed. You can imagine the sorrow and anguish of this woman.

Having no other place where she could go, she stayed in Budapest and worked hard to forget these unpleasant memories and to earn her living. About two years later she married a widower who had four children, the youngest but two years of age. Her second husband was stricken with spinal meningitis, and for six years she nursed and tended him as he lay helpless in bed. He died, but the four children remained to be taken care of. How she fought, worked, and struggled to rear these children can not be told in words; but she accomplished her task and brought them to maturity.

One day, while her second husband was alive, two "Mormon" Elders came and presented the Gospel to her. They left some literature, and she earnestly studied it to learn the truth. The Elders came to her house often; and she became convinced that the message they brought was of God. On the 10th day of September, 1912, she became a member of the Church of Jesus Christ of Latter-day Saints.

With the outbreak of the Great War, the missionaries were withdrawn from the country, and she was left alone to live the Gospel as she knew it. The light of her religion was her only comfort during this dark and trying period. To her came an abiding testimony as to the truth of the work with the assurance that God truly lives.

Time rolled on until 1921, when she had the misfortune to fall and injure one of her legs, which became infected, and it was necessary for surgeons to amputate it at the knee. After that she had to hobble about on a wooden leg; yet she was patient and cheerful because of the comforting message she had received and in accordance with which she was living.

One evening, the first of September, 1926, to be exact, she prayed earnestly to God for the fulfilment of one desire of her heart—that she might see a commissioned servant of God just once more before she should be called home; for she was growing old and feared she would not live long.

The very next evening three missionaries, not knowing exactly why they had made the journey from Vienna to Budapest, knocked at her door, and were invited in.

On the wall hung a large portrait of the Prophet Joseph Smith, on the table lay the Bible, the Book of Mormon, a hymn book and some tracts. These things verified her testimony of the Gospel, and denoted that she had endeavoured to live it since the mis-

sionaries had been taken away. "Do you know who we are?" asked one of the Elders. "No, I do not" was her answer. "Do you not have an idea who we are?" "No—surely you are not missionaries of the Church?" "We are indeed!"

A brilliant light was in her eyes, her face shone with a radiance of joy that filled the room. "This is the happiest day of my life!" she said, and truly it was. That night she slept the most peaceful sleep in years, thankful to God that He had heard and answered her prayer so speedily.

"God moves in a mysterious way, His wonders to perform."

The principal in this true story is Sister Anna Kanfmann of Budapest, Hungary. She is now sixty-seven years of age. The three Elders who were led to her door through divine inspiration, and who were privileged to experience this incident, were former President Fred Tadje of the German-Austrian Mission, President Joseph Cowley of the Königsberg Conference and President Demoivre R. Skidmore of the Vienna Conference.

THE LORD'S BUILDERS

(*Concluded from page 38*)

McCabe the historian dilates upon the same fact as follows: "Alexander was no vulgar conqueror, and his title of Great does not rest simply upon his conquests. . . . Wherever he went he left the Greek language and some portion of Greek culture, as a priceless legacy to the countries through which he passed. This universal spread of the Greek tongue was all powerful in drawing the nations of the Old World into a close and more intimate contact with one another. Greek became the language of commerce as well as of the court. At a later period the Hebrew scriptures, translated into Greek, were made accessible to the whole world, and the way was thus paved for the mission of Him of whom these scriptures testified."

God moves in a mysterious way,
His wonders to perform.

ROME'S UNCONSCIOUS SERVICE TO CHRIST

Dean Farrar again: "The rise of the Roman Empire created a political unity which reflected in every direction the doctrines of the new faith. . . . The Gospel emanated from the capital of Judea; it was preached in the tongue of Athens; it was diffused through the empire of Rome; the feet of its earliest missionaries traversed the solid structure of undeviating roads by which the Roman legionaries—'those massive hammers of the whole earth'—

had made straight in the desert a highway for our God. Semite and Aryan had been unconscious instruments in the hands of God for the spread of a religion which, in its first beginnings, both alike detested and despised."

THE DIVINE PURPOSE

In due time came Columbus, impelled by the Spirit of the Lord to cross the mighty waters surging between European and American shores. To what end? To prove the earth round, and reach India by sailing west? Yes, that was *his* motive. But the "Divinity that shapes our ends, rough hew them as we will", had a higher purpose in view, to which the comparatively small objective of the Genoese explorer was but tributary.

The unveiling of a hidden hemisphere, the discovery of the Land of Zion, the predestined theatre of wonderful events in the last days, events connected with the winding up of the Lord's work upon this planet—the land where the New Jerusalem is to rise, unto which Christ will come as King of kings, to usher in the reign of peace and right. This was God's purpose, accomplished through Columbus.

The lovers of liberty who followed in his wake and were actuated by the same Spirit, as a further preparation for the great Latter-day development, founded upon this North American continent a nation, the mightiest on earth, under whose protecting ægis, the constitutional guaranty of religious freedom, the Church of God came forth, to be nurtured unto the complete fulfilment of its destiny.

ISRAEL AND THE GENTILES

Did the American patriots who framed and signed the Declaration, who established the Constitution and laid the foundations of this mighty commonwealth, realize that they were bringing to pass the predictions of American prophets and the words of Jesus Christ concerning the Gentiles upon this land? No; for the record of those divine utterances was yet slumbering in the earth, awaiting the set time for coming forth. Nor do the Gentile nations of to-day realize that, with their ships and railroads and other means of transportation and communication, they are helping to gather scattered Israel in fulfilment of ancient prophecy: "They shall fly upon the shoulders of the Philistines toward the west."

THE GLORIOUS FUTURE

Columbus built better than he knew. Wycliffe, Luther, the reformers, explorers and conquerors all, as well as the founders of this nation, did likewise. And even the Latter-day Saints, with all their knowledge of divine plans and purposes, revealed from heaven to enable them to execute another phase of God's "mar-

velous work and wonder", have no adequate conception of its future greatness and glory.

Nor is it necessary that we should have, at this time. Well for us if we diligently discharge the duty of the present hour, and patiently bide the time of Him whose omnipotent and unerring hand is guiding the cause of Christ to its glorious consummation.

FROM THE MISSION FIELD

Release and Appointment—Elder Wilford L. Hansen has been honorably released as President of the Liverpool Conference and Elder David M. Kennedy appointed as his successor.

Doings in the Conferences: *Sheffield*—One person was baptized by Elder Harold E. Brown and confirmed by President Raymond H. Haight on December 18th. The Relief Society and Bee Hive Girls of the Sheffield Branch entertained a large group of members and friends on New Year's Eve. A Christmas social was conducted under Sunday School auspices on December 29th at Sheffield. The Barnsley Branch held a Christmas social on December 28th.

Welsh—On December 26th Elders Daniel W. Jones and Ezra M. Parry baptized six persons, who were confirmed by President Thomas Biggs and Elders Ariel G. Evans, Harry I. Willmore, Ezra M. Parry, Henry S. Seamons and Daniel W. Jones. A social entertainment was held in the Abercarn Branch on December 28th.

Book Notice—The textbooks for the Sunday School course of study for 1927 are now in stock at these headquarters, and orders can be promptly filled. The course as outlined in the *Juvenile Instructor* for November is:

Theological Department—*The Apostles of Jesus Christ*, Anderson.

Intermediate Department—*Our Church and People*. Evans.

Primary Department—*Bible and Church History Stories*.

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LIVERPOOL

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